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*The Perpetual Presence of Christ with his
Church.*

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A
S E R M O N

Preached before

The Most Reverend Father in GOD,
JOHN Lord Archbishop of *Canterbury*,

AT THE
CONSECRATION
OF THE

Right Reverend Father in GOD,
Edward Lord Bishop of *S^t Davids*,
On *Sunday January 2 1742-3.*

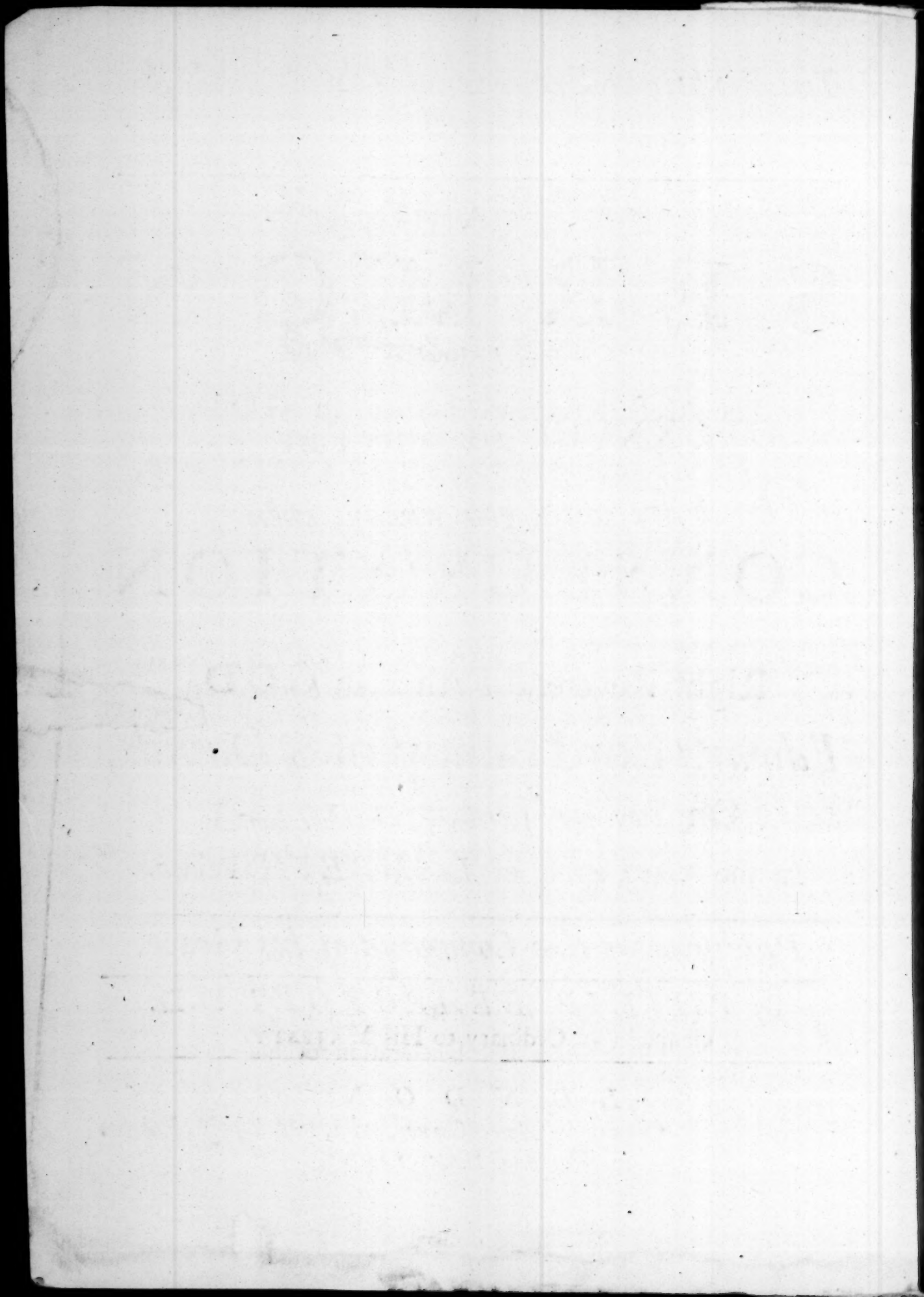
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Chaplain in Ordinary to His MAJESTY.

L O N D O N:

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St. *Matt.* XXVIII. 20. latter Part.

*And lo, I am with you alway, even
unto the End of the World.*

THE only begotten Son of God ha- *St. John xvii.*
ving glorified his Father upon Earth, 4, 5.
and finished the Work, which he had
given him to do, was now about to be
glorified with him in Heaven, not
only with the Glory, which he had
with him before the World was; but
also with that, which he had purchased for himself
by the Redemption of fallen Man. And therefore
he thought proper before his Ascension into Heaven,
to command his Apostles to publish *these glad Tidings*
of Salvation, which should be to all People; and to in-
troduce that Command with the Declaration of his
own Almighty Power. *All Power is given unto me St. Matthew*
in Heaven and in Earth. Go ye therefore, and teach *xxviii. 18,*
all *19, 20.*

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all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. This was the great Commission of the Apostles, which I shall not presume to open farther, than is necessary to the full Illustration of the Text annexed to it: And lo, I am with you alway, even unto the End of the World.

2 Tim. ii.
15.

For I know in what Presence I am, and that I have now the Honour to speak before that Superiour Order, by which the sacred Legation in a rightful Succession from the Apostles is most justly claimed; while to us of the Second Order we acknowledge it to be reached down by them; and that we have received our Authority to Preach, and to Baptize, and, as with all Humility we hope, the Divine Χάρισμα, the Gift of the Spirit by the Laying-on of their Hands; to the Stirring up of which let me intreat your Prayers to the Throne of Grace, that I may have a right Judgment in all Things relating to this Holy Subject, and *shunning profane and vain Babblings, shew myself approved unto God, a Workman that need not be ashamed, rightly dividing the Word of Truth, while I attempt,*

I. To explain the Words.

II. To prove the great Truth of the Text.

III. To apply it to the Business of this great Christian Solemnity.

I. As

I. As to the Words of the Text, *and lo, I am with you alway, even unto the End of the World*; the Conjunction *and* couples, while the Sense connects them with the Sentence going before; *lo* is a Note of Warning and Admiration, to bespeak the particular Attention of the Hearers, and their Regard to what is going to be said; *I am with you*; to be with any one carries a peculiar Emphasis, and Energy with it in Holy Scripture, when spoken by God; but there are two most remarkable Instances, and most proper for our Purpose. *When the Lord appeared unto Moses in Exodus iii. a Flame of Fire out of the Midst of a Bush, and said* ^{10, 11, 12.} *unto him, I will send thee unto Pharoah, that thou mayest bring forth my People, the Children of Israel out of Egypt; and Moses said unto God, who am I, that I should go unto Pharoah, and that I should bring forth the Children of Israel out of Egypt? And he (the Lord) said, Certainly I will be with thee. Again, When the Jer. i. 5, Word of the Lord came unto Jeremiah saying, Before I* ^{6, 7, 8.} *formed thee in the Belly, I knew thee; and before thou camest forth out of the Womb, I sanctified thee, and ordained thee a Prophet unto the Nations: Then said he, Ah, Lord God, behold I cannot speak, for I am a Child: But the Lord said unto him, say not, I am a Child, for thou shalt go to all, that I shall send thee; and whatsoever I command thee, thou shalt speak; be not afraid of their Faces, for I am with thee, saith the Lord. In these Instances the Words, I will be with thee, and I am with thee, contain a Promise of God's invisible Presence,*

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Presence, immediate Assistance, and Protection to the Persons commission'd by him.

Jehovah.

Isaiah xlix.
1—6.

And in the same Sense, if I am not mistaken, we may receive, and understand the Words, *I am with you*, in the Text, as containing a Promise from God the Son to the Apostles of his invisible Presence with them, and of his immediate Protection, and Assistance in the Execution of his Divine Commands. The great יהוה O' ΩΝ the ever-existent Being, as that Word is well translated by the *Septuagint*, who spake to *Moses* in the Burning-Bush, and ordained *Jeremiah*, a Prophet to the Nations, and promised *to be with them*, when being *manifested in the Flesh*, he became *Emmanuel*, according to the true *Import of that Name*, empowered the blessed Apostles to *preach the Gospel*, and made the same Promise to be with them to protect, and assist them in gathering all Nations into his Church. And therefore, *Listen, O ye Isles, unto them, and hearken, ye People, from far — it is a light thing, that Christ should be God's Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel, he hath given him also for a Light unto the Gentiles, that he may be a Salvation to the Ends of the Earth. Alway, πάσας τὰς ἡμέρας, all Days, upon all and every Occasion Christ will be thus with the Apostles in the Execution of their great Commission, even unto the End of the World, ἕως τῆς συντελείας τοῦ αἰῶνος, even to the Conclusion of the Age, or of the Reign of Him the Messiah; for Christ's Mediatorial Kingdom was now begun, and in it he must reign,*

as St. Paul instructeth us, till he hath put all Enemies ^{1 Cor. xv.}
 under his Feet; and when all Things shall be subdued ^{25, 27, 28.}
 unto him, then shall the Son also himself be subject unto
 him, that put all Things under him; and then cometh the
 End, when he shall have delivered up the Kingdom to
 God, even the Father, that God may be all in all.
 Therefore to say the Truth, something more appears
 to be meant by the Promise of the Text, than God
 the Son's invisible Presence with the Apostles; it
 seems there to be spoken by him, as the King Messiah,
 or in other Words, the Man Christ Jesus: For there
 is a particular Emphasis in the Original, 'Εγὼ μεθ'
 ὑμῶν ἕμι, which is not very perceptible in the English
 Language; in which the Nominative Pronoun is ge-
 nerally expressed, 'Εγὼ, I, the King Messiah, to whom
 in reward of my Sufferings and Death, all Power in
 Heaven and in Earth, upon my Resurrection from the
 Grave, hath been lately given, am with you my Apostles
 even unto the End of the World. For the Holy Ghost
 by St. Paul teacheth us, that because being in the Form ^{Philip. ii.}
 of God — he made himself of no Reputation, and took ^{6, 7, 8, 9,}
 upon him the Form of a Servant, and was made in the ^{10, 11, 12.}
 Likeness of Men; and being found in Fashion, as a
 Man, he humbled himself, and became obedient unto
 Death, even the Death of the Cross. Wherefore God
 also hath highly exalted him, and given him a Name,
 which is above every Name; that at the Name of Jesus
 every Knee should bow, both of Things in Heaven, and
 Things in Earth, and Things under the Earth, and every
 Tongue should confess, that Jesus Christ is Lord, or rather
 according

Matt. xvi. 16, 17, 18. cording to the exact Order of the Greek, that *the Lord Jesus is the Christ, to the Glory of God the Father.* For upon this Rock, this firm Foundation of the true Faith that Jesus is the Christ, which God the Father revealed to St. Peter, and which St. Peter first confessed to Christ himself, and afterwards first preached
Acts ii. 36. unto the World, Our Lord hath built his Church, and the Right Confession of this true Faith is the proper
Rom. x. 9, 10. Key to open it to us. For if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved. For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.

But may it not with some Appearance of Reason be asked, How can these Things be? In what Sense is it true, that Christ is now with his Apostles on Earth, when they are all long since departed from it? To make out this great Truth, for such we are infallibly sure, that it is, since he, who cannot lie, hath spoken it, is the proposed Business of the second Head of this Discourse.

II. We read in the History of the Gospel, that
Mark iii. 14. Christ called unto him whom he would, and they came
Luke vi. 13. unto him, and he ordained twelve, whom also he named
Matt. x. 6. Apostles, that they might be with him, and that he might send them forth to preach, at first only, to the lost Sheep of the House of Israel. But as Christ had
John x. 16. other Sheep which were not of that Fold, when the Parti-

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tion Wall being thrown down by his Death, they likewise were to bear his Voice, he enlarged the Commission of his Apostles, and sent them into all the World to preach the Mark xvi. Gospel to every Creature ; that at length there may be one ^{15.} Fold and one Shepherd, Jesus Christ the Righteous, the chief *Joh. xvi. 28.* Shepherd and Bishop of our Souls ; who tells his Apostles in the Gospel according to St. John, that he came forth *xvi. 18.* from the Father, and was come into the World, and that he should again leave the World, and go to the Father ; but that he would not leave them comfortless, in the Original it is ὀρφανός, Orphans, but he would pray *xiv. 18.* the Father, and he should give them another Comforter, that should abide with them for ever. Thus forewarned and instructed the Apostles could not understand Christ to promise in the Words of the Text, that he would be always personally present with them in his human Nature ; when from himself they had been told, that he was now about to leave them ; and immediately afterwards ascended in it before their Faces into Heaven with attendant Angels chanting ; *Worthy is the Lamb, that was slain to receive Power, Rev. v. 12.* and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing : And according to the Prophetick Language of the Psalmist, *Lift up your Heads, Psal. xxiv. 7.* O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in. And therefore, I say, although the Apostles had been slow of Heart to believe, and dull of Understanding to know, what Christ and the Prophets had spoken ; yet when Christ upon his Resurrection, after opening their Understandings, that

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they

- Luke xxiv. 43.* they might understand the Scriptures; and after talking with them during the Space of forty Days, i. e. from the Day of his Resurrection to that of his Ascension, of
- Acts i. 2.* the Things pertaining to the Kingdom of God, had
- John xx. 22.* breathed the Holy Ghost into them; who was to teach
- xiv. 26.* them all Things, and to bring all Things to their Remembrance, whatsoever he had said unto them, they could no longer remain ignorant; that the Holy Ghost
- xiv. 28.* was that Comforter, who was to remain with them in his Stead, for Christ had expressly told them so before it came to pass, that when it came to pass they might believe. And as upon himself, when baptized in the River Jordan, the Holy Ghost descended in a visible Shape before his first Entrance upon his Mission, Christ promised his Apostles upon the Day of his Ascension, that they should be baptized with the Holy Ghost not many Days thence: Which, ten Days afterwards, upon the Day of Pentecost was punctually fulfilled; when being all with one Accord in one
- Acts ii. 1, 2, 3, 4.* Place, suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the Place, where they were sitting; and there appeared unto them cloven Tongues, like as of Fire, and it sat upon them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance to enter upon their great Commission of preaching
- Luke xxiv. 47.* Repentance, and Remission of Sins to all People in Christ's Name; for there were at that Time dwelling at Jerusalem Jews, devout Men out of every Nation under Heaven: And the Apostles were so successful in this
their

their first Effay, as to bring into the Church no less than 3000 Souls. *So mightily grew the Word of God, Luke xxiv. and prevailed through the Influence of the Holy Ghost, 41. till its Sound was gone into all the Earth, and the Words Rom. x. 18. of the Apostles unto the Ends of the World, the devout Converts carrying them with them on their Return to their own Countries, and spreading the glad Rom. x. 15. Tidings of Salvation, to prepare the Way for the beautiful Feet of them, that were to preach the Gospel of Peace.*

But yet the Question remains, How Christ is at this Time with the Apostles on Earth? To which I shall make no Scruple to answer; *Christ is at this Time with his Apostles on Earth, and will be with them alway, even unto the End of the World, by the Vicarial Presence of the Holy Ghost with their rightful Successors.*

For the Eleven Apostles themselves, to whom the Divine Commission of making Disciples out of all Nations, even unto the End of the World, was immediately given, both from the Shortness of their Lives, and from the Smallness of their Number, were by no means sufficient for these Things; and therefore we read, in the First Chapter of their *Acts*, that they, or rather the *Holy Ghost*, *Christ's* proper Representative, *chose Matthias in the room of the Traytor Judas*, and in the Thirteenth Chapter of their *Acts*, and in the Second Verse, it is written, *the Holy Ghost said, Separate me Barnabas and Saul for the Work, whereunto I have called them*; and in the Performance of it, upon their preaching the

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Gospel at *Lystra*, they are expressly called Apostles in the Fourteenth Verse of the Fourteenth Chapter, and
Acts xiv. 22. as such they confirmed the Souls of the Disciples, whom
 23. they converted: And when they had ordained them Elders in every Church, and had prayed with Fasting, they commended them unto the Lord, on whom they had believed; and departed to preach the Gospel to the other Cities also, for therefore were they sent, till they, and all the other Apostles having done the Work of Evangelists, and fought the good Fight of Faith, finished their Course in the Expectation of a Crown of Righteousness, which God the Righteous Judge, the Great Emanuel, from whom they received their Commission, shall give unto every one of them at that Day, when he shall judge the World in Righteousness, and reward all Men according to their Works.

III. When these blessed Saints and Martyrs, the first and chief Propagators of the Gospel were fallen asleep with their Fathers; the Question would have returned
Rom. x. 14. with equal Strength, as from St. Paul, How could they, the Nations, bear without a Preacher? And how could they, i. e. with what Authority could the Persons, that
 15. were to come after the blessed Apostles, preach, except they were sent, if they had not been empower'd by them, who, since it was evident from Christ's Promise of being with them alway, even unto the End of the World annexed to their Commission, that it was not to die
 2 *Tim.* ii. 2. with themselves, committed it to faithful Men, who
Heb. v. 4. should be able to teach others also. For no Man could take this Honour upon himself, i. e. no Man without

without the greatest Presumption, and highest Offence to the Divine Majesty could take it, *but he that should be called of God*, and sent by him for that Purpose. Therefore when God the Father thought fit *to command all Men every where to repent*, he sent his own well beloved Son, our Lord and Saviour Jesus Christ, his first and chief *Apostle*. Christ, when upon his *Resurrection* he had enter'd upon his Kingdom, and *all Power was given unto him in Heaven and in Earth* from God the Father, sent his Apostles; and that there might not remain any Doubt of their Mission, and Authority coming originally from God the Father, he expressly declared, that *as God the Father sent him, even so sent he them, i. e. with the full Powers and Authority for the Execution of their Office, by virtue of his own unlimited Authority from his Father.* In like Manner the Apostles sent their immediate Successors. The immediate Successors of the Apostles sent others; and those have sent others in a rightful Succession down to this very Day; in which *the Right Reverend Person* called to the Holy Office of a *Bishop*, is to be admitted into the *sacred Succession* by *the Laying-on of the Hands* of some of the chief *Apostles* of our Church, deriving in the due Order their Authority from Christ, with Prayer, and the Invocation of the Holy Ghost, Christ's Representative in his Church; by whom, *when two or three are gathered together in his Name, there is he in the Midst of them.* And therefore with good Reason may his most *sacred Presence* be hoped for to influence, and qualify the

Heb. iii. 1.

John xx. 21.

Matt. xviii.

20.

Ephes. vi.
12

the *Candidate* for this *high Calling*; to preside over the holy *Action*, and to assist him afterwards in the faithful *Discharge* of the great *Trust* committed to him; not indeed with the *Power* of *Miracles*, and those other visible *Gifts* of the *Spirit*, with which the *Apostles* were endowed to *wrestle against Flesh and Blood*, against *Principalities*, against *Powers*, against the *Rulers of the Darkeness of this World*, against *Spiritual Wickedness in high Places in the Propagation of the Gospel*: But however with such a *Measure* of *Grace*, if he shall take heed to himself, and give all *Diligence* to make his *Calling and Election sure*, as shall be abundantly sufficient for him to feed the *Flock*, over which the *Holy Ghost* shall make him *Overseer* in this our *Island*, which through *God's especial Favour* hath been become long since the *Kingdom of our Lord*, in the *Establishment* of his true *Religion*.

Far, very far be from me the *Arrogance* of attempting to instruct my *Superiours*; but may I not be permitted to stir up their pure *Minds* by way of *Remembrance of the Words*, which were spoken by our *Lord*

Matt. v. 13. *Jesus Christ* to his immediate *Apostles*, *Ye are the Salt of the Earth: Ye are the Light of the World. Let*
16. *your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* The two *Epistles* of *St. Paul* to *Timothy*, consecrated by him *Bishop of Ephesus*, with that to *Titus* consecrated by him also *Bishop of Crete*, were written,
1 *Tim. iii.* that they might know how they ought to behave them-
15. *selves in the House of God*, and are not improperly termed

termed the Hierarchical Epistles, as containing especial Directions for the Behaviour of Bishops in the good Government of their Churches; and therefore St. *Austin* particularly recommends it * to the chief Teachers in the Church, *i. e.* to his Episcopal Brethren to keep these Epistles before their Eyes for the Rule and Measure of their Conduct. In these Epistles it is expressly said, *O Man of God, follow after Righteousness, Godliness, Faith, Love, Patience, Meekness, fight the good Fight of Faith, whercunto thou art also called, and hast professed a good Profession before many Witnesses. That good Thing, which is committed to thee, keep by the Holy Ghost, which dwelleth in us. Continue thou in the Things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through Faith, which is in Jesus Christ. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works. These Things speak, and exhort, and rebuke with all Authority; let no Man despise thee. They, that be thus wise, shall shine, as the Brightness of the Firmament; and they, that turn many to Righteousness, as the Stars for ever and ever. In the Book of Revelations they are the Stars in Christ's Right Hand.*

*1 Tim. vi.**11, 12.**2 Tim. i. 14.**1 Tim. iii.**14, 15, 16, 17.**Titus ii. 15.**Dan. xii. 3.**Rev. i. 29.*

* *De Doctrina Temporum, Lib. 4to. Cap. XVI.*

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And now I have been speaking *from these Apostolical Writings*, I cannot help congratulating our own Felicity, that the *holy Fathers* of our Church, in reforming it from the Errors of Popery, were particularly careful to model it according to the Doctrines, and Directions of the holy Apostles, and more especially of these three Hierarchical Epistles; and to preserve, and keep distinct the three several Orders of the Clergy, set Prejudice but apart, most plainly to be found in them.

For we learn expressly from the First Chapter of St. *Titus* i. 5. *Paul's* Epistle to *Titus*, that he left him *in Crete* to *set in Order the Things, that were wanting, and to ordain Elders*, Πρεσβυτέρους Presbyters in every City, with particular Instructions what Sort of Person was
 6, 7, 8, 9. best qualified for the holy Office, viz. *such an one as was blameless, the Husband of one Wife having faithful Children, not accused of Riot, or unruly; not self-willed, not soon angry, not given to Wine, no Striker, not given to filthy Lucre; but a Lover of Hospitality, a Lover of good Men, sober, just, holy, temperate, holding fast the faithful Word, as he hath been taught, that he may be able by sound Doctrine both to exhort, and to convince Gainsayers.* And
 1 *Tim.* iii. 2, much the same Directions St. *Paul* gives to *Timothy* on the same Subject, and Directions about Deacons likewise; and afterwards proceeds to give him particular Advice for his Behaviour towards them, Let the Elders, that rule well, be counted worthy of double Honour, especially them, that labour in the Word,
 and

and Doctrine ; by receiving a liberal Portion for their Maintenance, as it should seem from the Reason given for it by St. Paul, for it is written, *Thou shalt not muzzle the Ox, that treadeth out the Corn ; and the Labourer is worthy of his Reward.* Against an Elder receive not an Accusation, but before two, or three Witnesses ; Them that sin, rebuke before all, that others also may fear. 1 Tim. v. 17.
Deut. xxv.
Matt. x. 10.
1 Tim. v.
Ver. 20.

Now all this being fairly consider'd, Can it with Reason be denied, that Clergymen of a superior Order to Presbyters were placed in the Churches of great Cities in the Apostolical Times, to govern even Presbyters, as well as the Deacons, and Laity in Things pertaining to God ?

If to this it be objected, as it is obvious to object, that the Persons to be ordained by *Timothy* are termed *Ἐπισκόπους*, and *Διακόνους*, Bishops, and Deacons ; and that the Elders to be ordained by *Titus*, in reckoning up their Qualifications, are described by the Word *Ἐπίσκοπος* ; to have no Dispute about Words we allow, that these Words were sometimes in the Days of the Apostles indiscriminately used, but at the same Time we contend, and it is to be hoped, we have proved from *Scripture*, that at the Settlement of the Churches of *Ephesus*, and in *Crete*, *Timothy* and *Titus* were placed in them by the great Apostle of the *Gentiles* in an Order superior to that of Presbyters ; since they were to rule over, and had Power of ordaining, as well as rewarding, and censuring Presbyters conferred upon them.

Moreover if we look into the Sixth Chapter of the Acts of the Apostles, we shall find there seven Deacons ordained for the Church at *Jerusalem*; and in the Eleventh Chapter there is express Mention of the Elders, *Πρεσβυτέρους*, the Presbyters of it; and it is the concurrent Testimony of Antiquity, that St. *James*, as is most generally agreed, the Son of *Alpheus*, one of the Twelve Apostles, was chosen by the Apostles to preside as Bishop in that Mother-Church, out of a peculiar Regard to his near Relation to our Lord according to the Flesh: And therefore when a Diffension arose concerning the Necessity of Circumcision for the *Gentile* Converts, the Sentence of St. *James* was decisive, that they *should not be troubled about that Matter*.

Verse 30.
Acts xv. 19.

The Truth appears to be this, that where-ever the Apostles were present, one of them presided in the Church; and when any of them settled a Church in great Cities, they placed some one of the Clergy in a Rank and Order superior to the rest, and gave him Authority to ordain Presbyters, and Deacons, and to reward and punish them, as well as others for the Good of the Church; and that to these chief Rulers, the Name of Apostles was at first communicated; for thus St. *Paul* styles *Epaphroditus*, when he was sending him to preside over the Church at *Philippi*. And so he calls *Titus* and his Brethren in the Eighth Chapter of his Second Epistle to the *Corinthians*, and 23^d Verse, *Whether any do enquire of Titus, he is my Partner and Fellow-helper concerning you; or our Brethren*
be

Philip. ii. 25.

be enquired of, they are the Apostles of the Churches, and the Glory of Christ; though in both these Places in our *English New Testament* the Word *Ἀπόστολος* is translated Messenger, according to its original Import, out of a peculiar Deference as it should seem for the first Apostles, and to appropriate the Word Apostle to them; which appears to have come into Practice soon after their Deaths, when the Word *Ἐπίσκοπος*, Bishop became generally given to that superior Order, and to that only, which presides over all in the Church*.

Right therefore according to the Scripture Rules, and square with the first Apostolical Churches at *Jerusalem*, at *Ephesus*, and in *Crete*, are the three Orders of the Clergy in our Church, and we trust, she is not less Apostolically orthodox in the holy Doctrines, which she teaches.

For it is one of her chief, and most distinguishing Articles, that *the Holy Scripture* according to *St. Paul's Article 6.* Account of it to *Timothy* lately quoted, *containeth all Things necessary to Salvation*; so that *whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed, as an Article of Faith, or be thought requisite, or necessary to Salvation.* She hath translated the Holy Scripture faithfully into the *English Tongue*; and she offers, as well as reads it daily in that Tongue to all her Children, that if they please, they may read, and judge for themselves, because *there is Milk for Babes, as well* *Heb. v. 13,*
as 14.

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* See *Archbishop Potter on Church Gov. C. III. and IV.* Hooker's *Eccles. Polity, Book VII.* Bingham's *Eccles. Antiquities, B. II. C. I. II, III.*

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as strong Meat for those, that have their Senses exercised to discern both Good and Evil : And when Difficulties occur, which they cannot unravel, we all in our several

2 Cor. i. 24. *Orders are ready to assist them, and that as Helpers of their Joy, and not as having Dominion over their Faith. And every sincere Member of our Church, who with a meek and humble Heart seriously thus consults the sacred Records of our Religion, must grow in Grace, and in the Knowledge of our Lord Jesus Christ. He will worship, and bless God for having been early dedicated to him in Baptism, In the Name of the Father, and of the Son, and of the Holy Ghost, in this pure Branch of his holy Catholick Church, and thereby made a Child of God, a Member of Christ, and an Heir of the Kingdom of Heaven. Likewise he will worship, and bless God for being admitted to participate of the Bread broken, and of the Wine offered at our Lord's Table, after the Example, and in Obedience to the solemn Injunction of Christ, who in the same Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and gave it to his Disciples, saying, Take, eat, this is my Body, which is given for you ; this do in Remembrance of me. Likewise after Supper he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament, which is shed for you, and for many for the Remission of Sins ; Do this, as oft as ye shall drink it, in Remembrance of me. These are the Words of this most holy Ordinance, as put together in our Communion Service*

from

from St. *Matthew*, St. *Mark*, and St. *Luke*, who all expressly treat of it. And may we not then apply ourselves to our several Congregations, and repeat with some Degree of Confidence these apposite Words of St. *Paul*? *I speak, as to wise Men, judge ye what I say; the Cup of Blessing, which we bless, is it not the Communion of the Body of Christ; the Bread which we break, is not the Communion of the Body of Christ?* To which give me Leave to add, the Water of Baptism which we administer, is it not the true Initiation into the Church of Christ?

It is their great Happiness to have the *Book of God*, and those *two Sacraments*, which Christ hath ordained in his Church, as generally necessary to Salvation, offer'd to them in the most pure Manner; and with such few, but significant Ceremonies, as are most agreeable to the Apostolick Injunction of *Decency and Order*; and to be truly taught by Men called of God in a rightful Succession from the Apostles, *to observe all Things, whatsoever Christ commanded his Apostles to teach them.* Lo thus, God's Holy Name be praised! CHRIST is with his APOSTLES in our Holy CHURCH!

May we all both Clergy, and Laity, in our several Places and Stations be truly thankful for these inestimable Advantages; and making a right Use of them, as the first Christians among the Gentiles, *adorn the Doctrine of our Saviour in all Things, and shine as Lights in the Midst of a crooked and perverse Generation!* For then, lo, thus Christ will be with us alway, even unto the End of the World, in the Truth of his Holy Word,

*Word, in the right Administration of the blessed Sacraments, and by the Vicarial Presence of the Holy Ghost; for the Promise is to us, and to our Children, and to all that are afar off us, even as many as the Lord our God shall call. * And may we not then conclude upon the Whole, what is indeed the Truth? That the Church of England is both in its Doctrine, Government, and Worship truly Apostolical, and comes the nearest up to the Primitive Pattern of any Christian Church at this Day in the World: In which we are Fellow-Citizens with the Saints, and of the Household of God; and are built upon the Foundation of the Apostles, and Prophets; Jesus Christ himself being the chief Corner Stone; in whom all the Building fitly framed together groweth unto an holy Temple in the Lord.*

Acts ii. 39.

Ephes. ii. 19, 20, 21.

Therefore to God the Father, the Son and the Holy Ghost be ascribed all Honour, and Glory, Praise, Might, Majesty, and Dominion both now and for ever more. Amen.

** See Archbishop Wake's Preface to his Third Edition of the Genuine Epistles of the Apostolical Fathers.*

F I N I S.